

THE *Salisbury H.*
New Association

Of those Called,

Moderate-CHURCH-MAN,

WITH THE

Modern-Whigs and Fanaticks,

TO

UNDER-MINE and BLOW-UP

THE PRESENT

Church and Government.

Occasion'd,

By a Late PAMPHLET, Entituled,

The Danger of Priest-Craft, &c.

With a SUPPLEMENT, on Occasion of the New Scotch
Presbyterian Covenant.

By a *True-Church-Man.*

And the same Day, Pilate and Herod were made Friends together: For before they were at Enmity between themselves.
Luk. XXIII. 12.

The Third Edition Corrected.

Printed and Sold by the Booksellers of London and
Westminster. 1702.

THE NEW ASSOCIATION

Modern Church and
Modern People

UNDER-ALIVE and BLOW-UP
Church and Government



Two-Three-Seven

THE NEW ASSOCIATION

Printed and Sold by the Bookstore of
Washington, D.C.

T H E New Association.

H *Erod and Pilate, who cou'd agree in Nothing else, were made Friends, when they Joyn'd together against Christ.*
Herod, who was a Jew in Religion; wou'd not be the Executioner, but sent Him back to Pilate, who was a Roman, and so a Profess'd Enemy to the Jews and their Religion.

Such sort of an *Association* we see now made against the *Church*, betwixt those call'd *Moderate-Church-Men* (whose *Character* we shall have Presently) and the *Profess'd Enemies* thereof, the *Whigs* and *Fanaticks*.

These *Moderate-Men* are *Assam'd*, while they bear the Name of *Church-Men*, to put to their own Hands to pull down the *Church*; But wou'd let in the *Whigs* and *Fanaticks* upon her, who wou'd do it effectually!

Delilah wou'd not Murther *Sampson* her self, only Bound him, and said, *The Philistines be upon thee.* But she cou'd not have Bound him, if she had not first Lull'd him *Asleep*.

These *Moderate Watch-Men* wou'd have us go to Sleep, when the *Philistines* are at the Door, and endeavouring to Break it Open; While they Threaten us *Aloud*, in *Print*, and in the *Streets*, and no Corner free from their *Dim*!

Yet that not so Great, as of our own *Watch-Men*, Crying *Peace, Peace!* When there is no *Peace*; and our *Enemies* Preparing *War* against us.

What tho' they have Betray'd us Before, as oft as *Delilah* did *Sampson*, what Matters that? Trust them Once More! Each of them will give *Delilah*, *Eleven Hundred Pieces of Silver!*

Besides, there are Future *Reigns* a Coming (with which they Threaten us) And *Wise Men* will make their *Court* in Time! Men that are for every Turn of *Government*, but still with a Due Regard to the Next in View.

*Who, by Betraying the Old to Ruine,
Still make their Interest with the New One.*

This is the *Brief* of the *Cause*. Now let us go on to the *Proof* at Large. And we shall see, That these are very *Moderate Men*, with *good Looking* to.

The Pamphlet which gave *Occasion* to these *Animadversions*, and which s very Industriouslly *Spread* about the *Town*, bears this Title,

The Danger of Priest-craft to Religion and Government, with some politick Reasons for a Toleration, &c. In a Letter to a New elected Member of Parliament. London, printed this Year 1702. Price Three pence.

This of the price *three-pence* is put upon a *New Edition* of it, in a *small Character*, that it may run *Cheap* among the *Common People*. A *Method* of late much made use of for *propagating* what is thought most *Material* to Instill into the *Mob*. And accordingly this *Pamphlet* is so *Effectually* Dispers'd, that few of the *Fanaticks* or *Common-Wealth-Men* want it in their Pockets, to *Recommend* it every where. So that here the *Spirit* of the *Party* is *Display'd*.

The first thing to be *Observ'd*, is, That by *Priest-Craft* here they Mean, the *Church of England*, and make it *Inconsistent* with *Religion* and *Government*.

But to *Mullie* the Matter (and yet not much) they *Divide* the *Church* of *England* into *two* Sorts of *Men*, the One they call the *Violent Party*, the other the *Moderate*. [as if they only *Quarrell'd* with some Persons in our *Church* (which we our selves may have *Reason* to do.) And not with the *Church* her self, her *Doctrine*, *Government*, *Liturgy*, and whole *Constitution*. As if this were not the whole *contest* betwixt us. There may be *Moderate* and *Violent Men* among them, as among all *Parties*. But to go on.]

They call those the *Violent Men* who are *Firm* to the *Hierarchy*, and wou'd not give up the *Liturgy* and *Decency* of the *Church*, meerly to *Gratifie* and *Comprehend*, but not *Reconcile* the *Dissenters*; who *Declare* that they wou'd not, even so, be *Reconcil'd* or *conform*; But wou'd be well pleas'd to see so *Great a Scandal* given to the *True Sons* of the *Church*, and such a *Step* made towards her *Overthrow*.

These are the *Violent*, who have any *Remembrance* of what the *Dissenters* did during the *Usurpation* of *Forty One*, as soon as they *Gain'd* the *Power*, by the very same *pretences* which they now set up; Or even since this *Revolution* in *Scotland*, where they *Rabbled* the *Episcopal Clergy* in more *Savage Manner* than can be equall'd in *History*. These are the *Violent*, who will take any *Warning* by all this; and not *Trust* themselves and the *Church*, once more, in the *Mercy* of those, Who still *Declare* themselves *Irreconcilable* to Her.

But

But the *Moderate Church-Men* are such as take no Notice of what they *See and Hear*. Wou'd let these *Dissenters* into *Half*, to Try whether they wou'd take the *Whole*. And cou'd live well enough with them, if they had it. These are Men of *Large Thought*, *Comprehensive Charity*, and a *Christian Latitude*, which cou'd find some *Good thing* in the *Alcoran*, for *Peace sake*.

And the *Dissenters* speak very *Kindly* of them, and *Sooth* them, that they may make use of them for *Scaffolding* to Pull down the *Church*; And then they are to be Thrown into the *Lumber*, and Cry, *Who wou'd have thought it*.

These the *Dissenters*, in this Pamphlet, make the only *True Church* of *England*. But for the *Violent Party*, they are to be Thrown to the *Lions*, not to be *Tolerated* within the Kingdom, and great Pains this Pamphlet takes to prove them *Anti-Christ*! p. 6. *These are so many Anti-Christ*. But who are these? They tell in the same Page, Those, *Who, tho' our Saviour commanded his Apostles not to take two Coats*, Mat. 10. 10. *will be satisfy'd each of them with no less than four Benefices*. And p. 5. *All what the Clergy do to Advance their Temporal Greatness is Priest-Craft*. Now let the *Moderate Men* look to it. These *Marks* may reach some of them! They will fare all alike when the *Fish* is Caught, and be Hung up to dry among the old *Nets*. They must then *Comply*, or *Out*; *Comply* to the *Uttermost*, even to *Abjure* the *Hierarchy*, *Liturgy*, *Rites* and *Ceremonies* of the *Church*, and whatever the *Conquerors* please to *Impose* upon them. And that *Moderation* for which they *Praise* them now, and *Laugh* at them, will then be call'd *Laodician*, and to be *Spued out*. They will not *Trust* their *Kirk* with those who had so little *Zeal* to *Defend* the *Church*, who so *Tamely* Gave up, and *Betray'd* her: Or were so easily *Impos'd* upon, and *Out-witted*: They will then think these the *Worst* of *Men*, and not to be *Entrusted* with other *Folks Affairs*, who had so little *Concern* for their own. It has been an old saying, *To Love the Treason*, and *Hate the Traytor*. The *History* of the *Rebellion* in *Forty One*, has *Observ'd*, That those *Bishops* who did most stoutly stand up in *Defence* of the *Church* and the *Crown*, found better *Quarter* from the *Usurpers* than those who *Courted* them by *Compliances*; particularly the *Lord Bishop* of *London*, *Dr. Fuxton*, who had been *Lord High Treasurer* of *England*, a thing *Hateful* to the *Fanaticks* in a *Bishop*, and *Advis'd* the *King* not to *Pass* the *Bill* against the *Earl* of *Stafford*, contrary to his *Conscience*, though all *England* was then in a *Mob* upon that Account, and *Threatned* the *King* himself; yet notwithstanding this *Bishop's* *Resolute Opposition* to the *Faction*, he was suffer'd to *Administer* to his *Majesty* in his *Preparation* for *Death*, to *Assist* him upon the *Scaffold*, and to *Bury* him; And after to live without *Molestation*, during their whole *Reign*; and he liv'd to see the *King's Son* *Restor'd*, and to put the *Crown* upon his *Head*.

There is a *Resistance* will *Charm* even *Enemies*, and make the *Devil* fly from us. But some think it is best to be *Civil*, for we know not whose *Hands* we may come into.

I am Confident that the *Whigs* Love those they call the *Violent Men* better than the *other*, whom they cannot but *Despise*. And do believe that those are the only *True Church of England Men*, who are *True* to the *Church of England*. Therefore they would *exclude* these who only do *Oppose* them: And let the *Church of England* consist only of the *Moderate Men*, that is, the *Trimmers* and some *Spies*; And then *All* is their own!

Therefore what they say of the *Violent Party* is the very *Thoughts* of their *Soul* towards the *Church of England*. And so we must take it. And of these they say, *Pag. 7. The Violent Party of the Church of England ought the least to be Tolerated.* And speaking of one of them, *Mr. S* — against whom they *Write*, they say, *That he ought never to be endur'd in a well order'd State.* Why? Do they *Object* any thing against the *Dissenters*? No, nothing at all but this. And for this, *He ought never to be endur'd.* — But they *Enhaunce* their *Charge* against him, *That he joyns* these *Moderate-Church Men* and the *Dissenters* together. This indeed was *Provoking!* For it *Discovers* the *Plot!* But then again, he gives them both hard *Words*. He calls the *Former*, *False and Perfidious Members, Shuffling, Treacherous Latitudinarians, &c.* And the latter, *Swarm of Sectaries, Propagators of Schism, Sharers in Villany and Rebellion, &c.* That is, he calls a *Spade*, a *Spade*. Which I confess ought not always to be done. But the *Objection* had come more *Decently* out of any other *Mouth*, than theirs, who have *Exceeded* all *Mankind* in this Sort of *Furious Treatment*. Let them *Review* the *Dissenters Sayings*, if they have not *Forgot* them. And are they *Angry* that any of the *Church of England* should endeavour to *Imitate* them, tho' they cannot *Come up* to them?

But they say, *ibid. Pag. 7. Is not his Design apparently to set three Nations at Variance? Does not his Stile shew a Furious Zeal bent upon Embroiling the World?*

To see these *Meeks Saints* just after their *Furious Zeal* had set these *three Nations* in a *Flame*, and fill'd them from one *Corner* to another with *Blood* and *Dofolation*, *Overthrown* the *Church*, *Murder'd* the *King* and the *Laws*, Now *Wipe* their *Mouths*, and *Cry out* upon a *Furious Zeal* in those who tell us of these *Things*, and bid us *Beware* of them! To see them now set up for the *Christian Stile* of *Meekness, Mercy, and Long-suffering*, that *Breath's forth* nothing but *Charity*, and *Union*, and that for a *Mark* of the *True Church*, as they do, *p. 6. and 7.* They! Whose *Mouths* were *Flaming Ovens*, and *Breath'd forth* nothing but *Fire* and *Sword!* That is, when by *Flattering* and *Pawning*, and all manner of *Disimulation* and *Treachery*, they had *wrested* the *Power* out of their *Hands* who *Believ'd* them, and knew them not. And even now, when they *Pretend* to be *Afraid* of *Persecution*,

tion. They cannot hide the *Cloven-Foot*, but in this very Pamphlet, wherein they call for *Mercy*, make the Church of England to be *Anti-Christian*! And that she ought least of all to be *Tolerated*, while they themselves are Pleading for a *Toleration*! They, who in the *Acts* of their *General Assembly*, Ann. 1648. Declar'd all *Toleration* to be *Anti-Christian*! But now the Case is *Alter'd*! And will be *Alter'd* again, if they again get into the *Power*! When the *Fox* begins to *Preach*. —

But what does these Gentlemen mean, by saying, That this Design, viz. of Touching upon their *Toleration*, will set three Nations at *Variance*, and *Embroid the World*? This looks like a *Threat*. A *Word* to the *Wise* is sufficient. We know their *Principles*. It is not the *First* time. Therefore we must look to our selves, before it is too late. Will a *Toleration* *Lesson* or *Increase* their *Numbers*? We must take our *Measures* accordingly. And if they *Snarl* now, they will *Bite* ere long.

They *Threaten* us, p. 11. with *Scotland*. *Legion* is *Mustering* up his *Forces*. That if there be any *Infringement* of their *Toleration* here, It will quite *Alienate* the *Scots* from *Us*; It will make them believe they have been *Abus'd* and *Laugh'd* at. How so! Did the Church of England think themselves *Abus'd* and *Laugh'd* at, when *Episcopacy* was *Abolish'd* in *Scotland*, and the *Presbyterian* Government not only *Tolerated*, but *Establish'd* by *Act of Parliament* for the *National Constitution*? When the *Episcopal* Clergy there, were *Refus'd* not only *Toleration*, but *Protection*, and *Exposed* to the *Fury* of the *Presbyterian Mob*? When *Episcopacy* was *Declar'd* an *Insupportable Grievance*, and our *Liturgy* call'd the *Mass* in *English*, and *Exploded* as *Superstition* and *Idolatry*? Nay more, when they *Pray'd* Publickly in their *Pulpits* for the *Reformation* of *England* to their *Model*? Yet did the Church of England all this while take any Notice, or so much as *Interpose* for *Ruin'd* *Episcopacy* in *Scotland*? Did they *Clamour*, as this *Faction* now does, and say, That they were *Abus'd* and *Laugh'd* at, for what was done in *Scotland*, Because the *Episcopal Party* were *Persecuted* there? We see here the *Different Spirit* of these *Parties*.

Did the Church of England upbraid the then *K. William* with the *Breach* of his *Word* in his *Declaration* to *Scotland*, Ann. 1688. wherein he *Promis'd* to *Preserve* their *Government* in *Church* as well as *State*, as it was then *Establish'd*? As the *Faction* now does to the *Present Queen* (tho' they have no such *Pretence*) Ay and *Threaten* Her too to purpose, p. 11. say they, As the bringing about this Design (viz. of Touching upon the *Toleration*) would *weaken* the *Two Nations*, by *Dividing* them among themselves, and from one another, it would *lessen* the *Queen's Reputation* at *Home*, and Her *Credit* abroad. For after She had broken Her *Word* with her *Subjects*, in a Case of the highest *Importance*, how could any of the *Allies* rely upon it, when She gives it to them only in the *Behalf* of Her *Subjects*?

Now

Now suppose the *Parliament* should not only *Limit*, but quite *take away* the *Toleration*. What *Breach of Word* would this be in the *Queen*? How these Men strain to throw *Reproaches* at Her!

Next they *Threaten* Her with Her *Allies*. Is it the *Emperour* they mean, and Her *Popish Allies*? Will these be concern'd for the *Faction* being kept in order here? Indeed I believe they would. They are the *Best Tool* that *Papery* has to work with in these Kingdoms. They were first sent hither by the *Papists*, and ever since propagated by them, on purpose to Divide and Distract the *Church of England*, their only Substantial *Enemy*. The *Instances* are Many, and *proofs* undeniable of their *Emissaries*, as *Heath, Cummin, &c.* in *Q. Elizabeth's* time, (See *Foxes and Firebrands*) who first begun to Villifie our *Liturgy*, and set up the *Extempore way* in Opposition to it; and after, especially in the *Rebellion of Forty One* (their Full Harvest) there came over Swarms of them, and Broach'd the various *Sects* amongst us, and Preach'd in their *Meetings*. They sent their Holy League into *Scotland*, in the Year 1638, whence it came out, in a New Edition, Entituled *The Solemn League and Covenant*, which is in the very Words of the other, altering only the Circumstances of Time, Place, and Persons. And it is the Receiv'd *Maxim* of the *Politicks* at *Rome*, that the first step to be made towards Destroying the *Church of England*, is giving *Toleration* to the *Dissenters*; and we now see, That it has been Practis'd by as many as had that Design. Therefore it is probable, that the Restraining of the *Dissenters* here would not be very Grateful to the *Emperor*, and other *Popish Allies*. But then, for the same Reason, it would vex *France* and *Spain*. *Utrum Horum.*

Well but here is *Holland* behind, one of our *Allies*. And it wou'd disoblige them.

What wou'd? To grant the same *Toleration* here that is allowed there? viz. That none who keep to any other *Communion* of *Religion* than that *Established* by the *States*, shall be capable of any *Office* or *Publick Employment* in the *State*. They could not be offended with Us for what they do themselves. And they well know the *Reason* and *Necessity* of it. That it is this which keeps their *Government* Entire and Secure. If all the various *Sects* there *Tolerated*, were let in to *Compose* their *Assembly* of *States*, they would soon find themselves what we are, a *Nation divided*; and if that be not Remedied (by our *Saviour's Rule*) not to last long. But of this more by and by.

Did the *Church* of *England* in the *Last Reign* and *Ministry*, *Threaten* the *Government* with what they had in Prospect when the next *Successor* should come to the *Crown*? Perhaps that would have been Improvid as if they had known more than they ought of the Nearness of the *Change*. But the *Whigs* are *Bolder*. They give yet the strongest Reason of all to frighten

the

the *Parliament* from meddling with their *Toleration*, just after what is above quoted, p. 4. in these Words. ' Besides, if they should effect that Design, they must Resolve either to maintain Persecution, or to let it fall again: If they Resolve to let it fall again, why, they will provoke their Enemies to no Purpose, and render themselves Ridiculous: If they resolve to carry it on, they must at the same time determine to break through the Act of Settlement; because they know very well that if the House of *Hannover* should come, they would infallibly deliver the Nation from so Grievous a Burthen.

Note, 1. Here they declare themselves *Enemies* to the *Government*, at least, if they are *Persecuted*, that is, not *Tolerated* to the Full- A good *Christian Principle*! And of *Security* to the *Government*.

2. They give Lawful Warning, That if the *Parliament* begin with them, they must make thorow work, else they will but *Provoke their Enemies*, and render themselves *Ridiculous*.

3. They give us to understand, That they keep good *Correspondence* with the House of *Hannover*; and know their Mind, as they word it, *Infallibly*. Their *Trafficking* at that Court is not Unknown, and what *Agents* they have sent thither. But their *boasting* of it in *Print*, and *dar- ing* the *Parliament* with it, Argues that they think themselves *Secure*, and past all *disappointment*.

If the *Church of England* had let such Words fall in the former *Reign*, they might have met with a *disappointment*!

But these Men dare do any thing!

I would now speak a few Words with them, upon what they call *Persecution*.

First, It seems they were Resolved to have up this Cry, meerly to *Blaken* the *Government*; and to Sound the *Allarm* to their Party. For there was not the least *Shadow* or *Appearance* of any thing like it, when this was blown about in many *Pamphlets*, and in their *Conversation*. It was before the late *Address* of the House of *Commons*, if their *Guilty Conscience* can take any *Umbrage* from that, as meant against them. The *Queen* had not infring'd their *Toleration* in any one Tittle; on the contrary, She Receiv'd their *Addresses*, and Return'd *Gracious Answers*, of which they Boasted; the very *Quakers* had their *Addresses*, with Her Majesty's most *Gracious Answer*, Printed, and Cry'd by the *H wkers* about the Streets. And as to the *Presbyterians* in *Scotland*, Her Majesty has even exceeded in Her *Royal Favours* to them, beyond what She was obliged to by *Law*, or any other Consideration, besides Her *Resolution* to *Fulfil*, even to *Nicety*, not only what She had *Promised*, but what might any wise be expected from Her.

Where then was the Ground of this Cry of *Persecution* a Coming? There was none other but this, That Her Majesty in Her Speech to the

Parliament, had Declar'd her self to be sincerely in Her *Principles* of the Church of *England*, wherein She had been Educated. And they Believ'd Her. This, This was enough! There need no more be said! They care not for *Toleration*, if they have no *Handle*, no hopes of *Undermining* and *Destroying* the Church, if those in the *Government* will not *Aid* and *Assist* them covertly to Sap Her *Foundations*, till they see her one Day (and they have it in View) *Tumble* down at once, and themselves put in her Place. Nothing short of this will content them. *Probatum est*. Let them give any other Reason if they can, for all this Out-cry that they have rais'd about *Persecution*, to *Spirit* up their *Legion*. They who cry before they are hurt. —

But *Secondly*, Let us consider a little of their Great Pretence of *Tender Consciences*, and *Persecution* for *Conscience-sake*, with which they Catch the *Populace*. I should be as far as any Man from *distressing* a *Tender Conscience*, though Erroneous. Nor would I be *over-scrupulous* to suspect those who did pretend it; for we cannot see the Heart, and I would rather Err on the Right Hand, Therefore it is easie to *deceive* Men Once; but if they do it *Twice*, it is our Fault.

Now when we have seen Men upon this Pretence from *Toleration* Rise to *Seize* the *Power* that Protected them: And then *Tyrannize* and give no *Toleration* to those, who had before given it to them; We have all the Reason in the World to suspect them, when they set up the same Pretences again?

But even then, shall we *Persecute* them, and Reward them as they have Served us, and give all Presumptions that they Dare, of their Readiness to do it again, as soon as in their Power? No, not even in that Case would I *Persecute* them, (though they could not justly complain if I did) but rather return *Good* for *Evil*.

But then all the World would blame that *Government*, and not Pity their *Fall*, who would suffer it to be in their Power, to serve them the same Trick over again.

The smallest Punishment could be Inflicted upon them for their *Treachery*, and former *Rebellion*, would be to be *Dis-arm'd*, and not trusted in any *Office* or *Post* of the *Government*, whereby they might be Enabled to *Rebel* again. Which indeed is not so much a *Punishment* as a *Kindness* to them, to keep them from *Mischief*, like taking a *Sword* from a *Mad-man*, or a *Knife* from a *Child*, who cuts his *Fingers* with it.

It is the *Indispensible Duty* of every *Government* to secure their *Subjects*, by all Lawful Means, from the *Danger* of these, and, as much as is in their Power, to disable such from the *Capacity* of Disturbing the *Government*, and filling the Nation with *Blood* and *Destruction*. Whose *Blood* will be Required by God at the Hands of those *Governours*, who by their *Negligence*, and want of due *Care*, suffer it to be Spilt.

But

But above all things, these Men are to be kept out of any Share in the *Legislature*. Neither to Sit in *Parliament* themselves, nor to have any *Voice* in the *Election* of *Parliament-Men*. For by this, they are enabled at all times to Corrupt the very *Fountain*. Every *New Parliament*, the whole *Nation* is in a sort of a *Civil War* by the *Contest* and *Struggle* of these Men at Elections, to get in *Creatures* of their own. And they sometimes get in so many, as *Fight* it *Inch by Inch*, in the *House of Commons*. And when once they come to gain a *Majority* (which they have not been far from it, *within our Memory*) then is the *Church* and *Government* Dissolv'd, and *They* must be *Trump*. And if they *Get* it, they will not *Lose* it. For they will *exclude* those who will not *exclude* them, They have a *President* in *Forty One* of *Secluding Members* and *Purging the House*. Themselves made it, and they know how to Repeat it, they are not Guilty of slipping an *Opportunity* that may never come again.

In short, there must either be an *Eternal Struggle* betwixt these *two* *Contending Parties*: And that is not *Peace*; or one of them must (there is one of them will) *exclude* the other from the *Legislature*, when they can.

Then, and not till then, the *Dissenters* will be as *Peaceable* with us, as they are in *Holland*, where they complain of *Persecution*. They think they are very well dealt with, to have a free *Toleration* for their *Religion*, though they are totally *excluded* from the *Legislature*, or bearing any *Publick Office* in the *Government*.

* The *Royal and Episcopal Party*, during the *Usurpation* of *Forty One*, would have been glad of such a *Composition*; and in *Scotland* since that time; when the *Presbyterians* bore the *Sway* who never would allow of any such *Toleration*.

Whoever out of *Pure Conscience* cannot comply with the *Church*, and *Worship* that is *Established* in any *Nation*, ought to be very thankful for a *Toleration* to *Serve God* in their own way, and not to think it any *Grievance* that they are not *Entrusted* with the *Legislature*, or *Government*, it is unreasonable to expect it. And it is not allowed in any *Nation* of the *Earth*, that I have heard of, except with *Us*.

How *Ridiculous* is it to pretend a *Scruple of Conscience*, because they will not make me *Lord-Mayor*, or *Parliament-Man*, or let me *Vote* at Elections!

But then they say, That this is *Excluding* them from their *Birth-right*. Why should they be debarr'd from *Serving* their *Country*, who are as *Capable* as other Men?

Ans. They are not so *Capable*, because not so fit to be *Trusted*, as being of a *Communion*, and consequently of an *Interest* quite *Opposite* to that of the *Government Established*.

2. They see this not only to be the *Rule* of the *World*, but that even in *England*, the *Papists* and others are *Excluded*, who have *Birth-rights* to

Plead as well as other Dissenters. And there is at present much greater Danger to the *Government* from the Dissenters than from the *Papists*. And moreover, We must say it (let *Whigs* and *Dissenters* be never so *Angry*) That, since the *Reformation*, *England* has suffered more by them than by the *Papists*; Whose two *Popish Reigns* shed not the Hundred Part of the *Blood*, nor destroy'd *Liberty* and *Property* in any Proportion to what the Dissenters did in *Forty One*; There being at this Day hardly a Family in the Kingdom, which has not had *Father*, *Mother*, *Son*, or *Near Relation*, *Destroy'd*, *Plunder'd*, *Imprison'd*, *Banish'd*, and *Undone* in that *Cursed Rebellion*; Whose *Scars Sixty Years* has not worn out.

3. This *Pretence* of *Birth-right* goes upon that *Whig-Principle* (strenuously Asserted in this *Pamphlet*) That all Men are *Born Free*, as *Job* says, *Like a wild Asses Colt*; and Consequently cannot be obliged by their own Consent; without which all *Laws* are supposed to be *Tyranny*, and the *Government* is against our *Natural Freedom*, and *Birth-right*, as not being *Founded* upon our *Consent*.

But it being *Born* under *Laws*, and a *Government* whose *Legislature* has an *Absolute Despotick*, and *Unaccountable Power* over our very *Lives* as well as our *Estates*, without staying to Ask our *Consent*, if this is to be *Free Born*, then all the *World* are so, and ever have been so since *Adam*: Otherwise, not one, unless a *King* be *Born* after his *Father* is *Dead*.

If our *Fathers* can *Preclude* our *Birth-right*, and *tye* us up by their *Acts*, then is no *Man Free*, but *concluded* by that *Government* which was *Established* before he was *Born*.

If our *Fathers* cannot so *Tye* us, but that every *Man* is still *Free-Born*, then is it impossible to *Found* any *Government* upon the *Election* of the *People*, because there are every day *Men New-Born*, and every Day, coming that *Age* (whatever that *Age* is, or whoever has *Power* to determine it) wherein their *Consent* ought to be *Asked*, and their *Dissent* Allow'd, if they like not the *Government* which they find *Establish'd*, and so they are *Free* from it, and it has no *Authority* over them: And if the *Government* pretends, in any thing to *Command* them, They have a *Natural Right* to *Rise* up in *Arms* against it, and an *Usurpation* upon the *Rights* of the *People*, and the *Birth-right* of every *Man*.

These are *wild* and *Extravagant* Notions, set up either by *Men* that cannot *think*, or by those that have *Designs*. What *Birth-right*, what *Freedom*, what *Liberty* or *Property* has a *Man*, but what is given to him by the *Laws* of the *Land*; And by the *same* may be taken away?

Therefore there is no *Breach* of *Birth-right*, if the *Dissenters* are *excluded* from their having any Part in the *Legislature*. At least, no more than in others being *excluded*, as has been said before.

I have

I have this further to add upon this *Point*, That there is no other Way to Secure the *Government*, and to settle Peace in the *Nation*, at least, to Preserve it to Posterity. For while the *Dissenters* have their *Votes* in the Election of *Members* to serve in *Parliament*, or can sit there Themselves, they will ever be Struggling, and sometime or other they may gain the Ascendant; and as said before, gaining it but Once, is enough for them; they will not lose the Opportunity to perpetuate it: We see now plainly, they tell us, That they have it in *View*, and that very soon.

And then, if *Laws* shou'd now be made to exclude them from *Offices* or *Employments*, or whatever else, whilst they Sit in *Parliament*, and if they have the *Benign Influence* of a *Rising Sun*, they are in a *Capacity*, and in a *Fair way* to *Reverse* and *Retort* them all: Then let them be thrown into the Den of *Lions*, who sent *Daniel* thither!

The *English* in *Ireland* could never settle their *Government*, or have *Peace* and *Quietness*, till they got those *Irish* who would not Comply with the *Communion* of the *Church Establish'd*, expell'd out of the *Parliament*; Excluding them from other things wou'd not do.

If any think to tie up the *Dissenters* here with *Oaths* and *Tests*, they will soon be Convinc'd by the *Sacramental Test*, these Men who pretended *Tenderness* of *Conscience* more than any, could comply *Occasionally* with what they thought *Idolatry* (or they Ly'd) to get themselves into *Power*; and their Chief Preachers have, in Print, Justified the *Practice*.

Therefore there is no way but to exclude All who go to any other *Communion* than that *Established* in the *Nation*. As it is in all the *World*; and more than that, in *Holland*, whence the *Whigs* and *Fanaticks* draw most of their *Precedents*.

And the *Exclusion* ought to be not only from *Offices* and *Employments* in the *Government*, but Chiefly to give them no *Access* to the *Legislature*, either *Directly* or *Indirectly*, either by having any *Share* in it Themselves, or *Voting* for those that have.

Then our *Elections* will be *Peaceable*, and our *Parliaments* will be *easy* and *unanimous*, and never till Then.

And here is no pretence at all to call this *Persecution*, or any *Infringement* upon their *Birth-right*.

This is supported by the *Concurrent sense* and *practice* of all *Ages* and *Nations*, and of the *Fanaticks* themselves, whenever they had the *Government*; and therefore they can in no Reason *Complain*.

It is a *Necessary* and a *Moderate* CAUTION which all *Governments* ever have observ'd, for their own *preservation*, and the *Safety* of their *Subject*; and never *Grumbled* at, I believe, by any People in the *World*, but our *Dissenters*.

Did the *primitive Christians* in their *Apologies* to the *Roman Emperors*, complain

complain of their not being admitted into the *Senate*, or Intrusted with the *Offices* of the *Government*, notwithstanding of their *Great Numbers*, and *Un-question'd Abilities* for those *Employments*? And they had *Loyalty* too to Plead, That they never had *Rebell'd*, or Caused *Violent* and *Bloody* *Revolutions* of *State*.

Did they set up their *Birth-Right*, and such *Childish* Pretences? Even when they were able to have Asserted it by Arms. No, But when their *Kings* were pleas'd to Employ them, in their *Armies*, or *Civil Affairs*, they Serv'd them faithfully, tho' *Heathens*, *Idolators*, and *Persecutors*; But put in no *Claim* of *Right* to any such *Employments*, or thought themselves *Injur'd* when they were not so *Employ'd*. No, They were neither *Whigs* nor *Fanaticks*.

But now, tho' I before spoke against *Imposing* of *Tests* upon the *Dissenters*; yet I wou'd *Recommend* a *Voluntary One* to them, and, however they may take it, I think a *Friendly One*, if they are *Honest*, and have no *evil Intention*.

If they are, in earnest, *Afraid* of their *Toleration*, as they Pretend; they know the *Ground* of their *Danger*, and it is in their own *Power* to Remove it. If the *Government* be *Jealous* that they intend to *Screw* themselves into the *Power*, and to bring about such another *Revolution* as *Forty One*: And if they *Truly* and *Honestly* do intend no such thing, then let them, of their own *Accord*, and without being *Forc'd* to it.

1. *Desire* to be *Remov'd* from any *Share* in the *Legislature*, neither to Sit in *Parliament*, nor to *Vote* in the *Elections* of *Parliament Men*. These *Offices* have (*fairly*) no *Emoluments*, but *Trouble* and *Charge* in them.

2. To be *Remov'd* from all *Offices* of *Trust* in the *Government*. Whereby they will *Obviate* any *Jealousy* may be *Conceived* against them of *Evil Designs*, &c.

3. To *Renounce* the *Principles* of *Forty One*, in what *Manner* and *Words* the *Government* shall think fit to *Direct*: Especially the *Doctrines* of *King-Killing*, and *Deposing* of *Kings*.

4. That this may the better be *Believ'd*, that they wou'd put down their *Calves-Head Clubs*, in which they *Feast* every 30th of *January*, and have *Lewd Songs*, which they *Prophanely* call *Anthems*, New ones *Compos'd* every *Year*, in *Ridicule* of the *King's Martyrdom*, and in *Justification* of those *Principles*, and *Praise* of those *Patriots* by whom it was *Perpetrated*! I have seen some of these their *Horrid Anthems*, brought from some of their *Calves-Head Feasts*, for they have *Many* of them every *Year* in *London*.

5. That they would *Call in* and *Censure* by some *Publick Act* of theirs, to be known to the *World*, those *Books* lately *Writ* by some of their *Preachers* (some very *Eminent* among them) in *Defence* of what they call *Occasional Communion*, that is, To *Joyn* in our *Worship*, and *Receive* the *Holy Sacrament* according to all the *Rites* and *Ceremonies* of the *Church* of *England*,

England, meerly to *Qualify* themselves for Places of Power and Advantage; when, at the same time, they give these *Rites* and *Ceremonies* of the Church, as the Cause of their Separation, for that their *Consciences* are so Tender, they cannot Comply with them; And many of their Books are extant, which make *Kneeling* at the *Sacrament* to be Downright *Idolatry*; and call our *Common-Prayer Book*, the *Mass* in *English*: Yet justify the Complying with this, as oft as the *Law* requires it, for a Good Place, or to get any of their Party into Power.

This gives Men such an *Idea* of their *Probity* and *Honesty*, as not to Trust any thing that they Say or Swear: And renders all their Pretences to *Tenderness* of Conscience, a meer *Jest*; And shews it to be *Faction*, and not *Religion* which they are Hunting after.

Now were it not better for them, and is it not *Friendly Advice*, rather to have these Books for *Occasional Communion* call'd in and *Censur'd* by *Themselves*, than by the *Parliament*, and, Perhaps, *Burnt* by the Hands of the *Common Hang-Man*? But the *Choice* is left to *Themselves*.

If these few *Advices* were Comply'd with, tho' but *Occasionally*, for Once (and they are not worse than *Idolatry*) then the *Government* being Eas'd of *Apprehensions* from that Party, as to *Disturbance*, and *Evil Designs* in *Temporals*, would less Grudge them a *Toleration* as to what was purely *Spiritual*. But if they shew, That they cannot have the One without the Other, it will be a shrewd *Temptation*, and put the *Government* even upon a *Necessity* of Taking *Both* from them; because it cannot otherwise be *Secure*.

If they shou'd Comply with these *Advices*, they'd be *Better* and *Wiser* Men than, I confess, I think them. They wou'd Certainly do it, if nothing *Troubl'd* them but the *Tenderness* of their *Conscience*.

But they have other *Designs*. And their *Strength* lies in their *Legion*, for they are *Many*. With this they think to frighten the *Government*, as before shew'd in the *Pamphlet* we have Examined, and they tell us, That they will set the *Three Nations* at *Variance*, and *Embroil* the *World*, if we Touch their *Toleration*, Or, whether we do or not. For it has not been Touch'd, But they see a *Church of England-Queen*, and a *Church of England-Parliament*, (the *People* having been left to their own *Free Elections*). And this they cannot Endure! And *Threaten* us with *Embroilments*! But who shall Make them? None but *Themselves*. That is Plain. They can Name none other. Do they think that the *Church of England* will make *Embroilments*, because they are *Pleas'd* and the *Government* on their Side? We know then who they mean that are to Embroil. And they think, That this will *Terrify*.

But we hope they have *Wiser* Men to Deal with.

The *Elections* of this present *Parliament*, without *Court-Managements*, shew Plainly that the *Majority* of the *People* are for the *Church of England*, as well as the most *Considerable* for *Honour* and *Estates*. There is no *Clearer* nor so *Sure* a way to know the *Inclination* of the *People*. And

And the like appears most Remarkably in the *Election* now made in Scotland (with which Country *Legion* wou'd now *Threaten* us) the *FIRST Election* they have had since the *Revolution*. And now we see the Reason plain, why the *Faction* never Durst venture it in all the last *Reign*.

The *Faction* have no *Strength* to make any *Disturbance*, except one *Long-worm Policy* of theirs, with which they wrought out all their *Designs* in *Forty One*, which is, To make the *Government* afraid of them, to *Boast* of their *Numbers* and *Threaten* High.

If this takes, they have Gain'd their *Point*.

Then nothing must be *Refus'd* to them! Then *Evil-Councillors* must be *Remov'd*; and every *Prerogative* of the *Crown*, by *Piece-meal*, as they *Plum'd* *K. Charles I.*

Then they will *Usurp* the Name of the *People* to themselves. And whatever is *Refus'd* to *Them*, is *Refus'd* to the *People*! The *Rights* of the *People* are set up in *Opposition* to the *Crown*! And then it is *Easy* to see, how the Matter will go! And, by these Means, (if suffer'd to go on) the *People* will come Really to be on their Side, as they did in *Forty One*, and think it is *Their Rights*, that are Contended for. Then the *King* is the *Publick Enemy* of the *People*! And now *Power* must be *Intrusted* in his Hands, without the *Inspection* of those *Patrons* of the *People*! Whomsoever they *Blacken*, are *Black*, are *Traytors* to the *People*! And, in their Names, they will Demand their *Heads*! And they are *Traytors* who *Refuse* them, who *Speak* in *Defence*, or have any *Conversation* with those *Accus'd* by the *People*!

Thus the *King's Friends* are *Dishearten'd*, *Frighted*, *Bully'd*, None dare stand by him, or Advise him, for that is the most Capital Offence! Such are immediately *Enemies* to the *People*, are for setting up *Arbitrary Government* and *Popery*!

Then the *Faction* are sure never to be *Contented*, tho; All they Ask be *Granted* them. It was either too *Soon*, or too *Late*, or there was something in the *Manner* had an *Evil Aspect*, as *Encroaching* on the *Liberties* of the *People*! And That is Ground to Ask *Something else*, for their further *Security*! And so in *Infinitum*, till they have got the whole *Government* into their Hands. And then All that have any *Pretence* of *Right* must be *Destroy'd*, not only the *King*, but the whole *Royal Family* that they can Reach, for this will then be *Necessary* for the Support of their *Government*! And all that have been *Faithful* to the *King* must no more be *Trusted*, their *Estates* must be *Sequestred*, their *Persons* put under *Bail* for their *Good Behaviour*, or else *Imprisoned*; and the most *Active*, or whom they most *Suspect*, must to *Death*.

This is a short *History* of *Forty One*. And shews by what *Methods* the *Faction*, at first *Inconsiderable*, came to *Over-Run* All. And it was only by their being at first, Thought more *Considerable* than they were, and the *Government* being *Afraid* of them. But

But if they were now as *Considerable* as they would make themselves, The Government is then in the greater Danger, and has the more Reason to begin with them to take Power out of their Hands in Time, before they Grow too Strong for it. Since it is *Visible*, That there is no *Compounding*, That they must have *All or None*. That the more is *Granted* them, is but giving passage to the *Water*, to *Flow* in more *Violently*.

King *Char. I.* is to be *pitty'd*, and in some manner *excus'd*, because he was the *First* that *Try'd* the *Experiment*, How far *Yielding* and *Condescension* would do with this *Faction*. And indeed, it would seem impossible (but to those who have *Try'd* it) That there could be Men upon the *Face* of the *Earth*, whom all the *Charms* of *Vertue* and *Goodness*, which *Shin'd* in that *Prince*, and *Granting* to 'em *All* that they could *Desire*, should render still more *Unreasonable*, more *Ungrateful*. And more and more *Imposing*, till they *despoil'd* him of every thing, and at last of his *Life*. Nor are they satisfied with his *Blood*, which they *Quaff* over again *Tearly* in their *Calves-Head-Fests*, and initiate their *Children* in these *Bloody Mysteries*, and *Hatred* of *Monarchy* and *Episcopacy*.

The *Son* of this *Blessed Martyr*, *K. Char. 2.* Inheriting his *Father's Clemency*, went on to *Try* over again the same *experiment* with the same *VVicked Faction*; He gave them an *Indemnity* for all they had done against his *Father* and *Himself*: Yet kept a *Steady*, tho' not *Severe* Hand of *Government* over them, for about *Twelve Years*, in which time they *dwindled* and were *dwindling* away even to nothing; a little more *Time* had *Perfected* the *Cure*.

When, Lo, the *King* in the Year 1672, Gave them a *Full* and *Free Toleration* for their *Religion*. Immediately they *Reviv'd*, gain'd *Strength*, and their *Numbers* *Encreas'd* *Prodigiously*. And they, as soon, fell into their old *Road* of *Forgetting* all *Benefits*, of *calumniating* and *aspersing* the *Benefactor*, and *Plotting* against him (for now they had a *View* of *Getting* the *Power* again into their *Hands*) till they *Pinn'd* him up to the *Wall*, at the *Oxford Parliament*, and he *Narrowly Escap'd* with his *Life*. As he did, by a *Great Providence*, from their *Rye-House Assassination*: Which every one of those *Few* that *Suffer'd* for it, did *Confess* at their *Death*; and yet the *Faction* to this *Day* do *deny* it, and call it a *Court*, and a *Sham-Plot*, (as the *Papists* do the *Gun-powder-Treason*) for it is one *Grace* of these *Saints*, to *outface* the *Sun*, never to be out of *Countenance*, and to *Lye* still on, though they be never so oft *detected*, even to *Demonstration*! They will get some still to *Believe* them. It is the *Principle* of that *Party* to *Believe Nothing* that makes against them, and every thing that makes for them. But to go on:

The *King* being forc'd to do, or die, set himself to the *Curbing* of the *Faction*, after the *Dissolution* of the *Oxford Parliament*: And notwithstanding they thought their *Power* and *Numbers* so *Fornidable*, he in the few

Years that he Liv'd afterwards, had them perfectly under his Feet; without any Force of *Arms*, or any *Disturbance*, only by the *Awe* of his *Authority*, and keeping the *Laws* in their due *Channel* and *Vigor*.

For, as said before, the *Faction* have no *Strength* but what they Receive from the *Connivance* of the Government, and the *Opinion* that they are too *Hard* for it, and force it to be *Afraid* of them. Without this, they dare not look *Authority* in the Face, and are easily *Subdu'd* if they should.

After the *Death* of this *King*, his Unfortunate Brother K. *James* the Second let the *Faction* loose again, by a *New Toleration*: For which they *Hofanna'd* him, even to *Blasphemy*, as may be seen in their Printed *Addresses*; telling him, That he had *Restor'd* God to his *Empire*, meaning over *Conscience*; That His *Majesty* had an *Empire* in their *Hearts*, divided with God! They wish'd there were *Windows* in their *Breasts*, that he might see their *Loyalty*, the *Truth*, and *Sincerity* of that *Fidelity* and *Gratitude*, &c. which they then *Vow'd* to him.

And as a farther *Proof* of this, and to shew their *Breeding*, there was a *General Silence* observ'd in their *Meetings*, and in their *Writings* during his *Reign*, of saying any thing against *Papery*: While the *Church* of *England* stood in the *Gap*, and were *Blam'd* and *Accus'd* by some of them for it, who, by these means made their *Court*.

For they never *Preach* against *Papery* in *Spain*, or any *Place* where it prevails; but when it is *Down*, then they are *Unmerciful*! Or where they have any *Body* to *Blacken* with it, in order to the *Carrying on* of their *Designs*!

Thus the *Three Nations* were *deafn'd* with their *Clamours* of *Papery* against K. *Charles* the First who always was a true *Son* of the *Church* of *England*, and *Died* a *Martyr* for Her: But they saw no *danger* of *Papery* in the *Reign* of K. *James* the Second, till he was *Gone*.

And then they *Open'd* and *pursu'd* Him to the *Grave*, and *After*, even to this *Day*.

And their *Chief* *Objection* against him (which was the *Chief* indeed, but it came strangely from them) was that very *Toleration* he had granted to them! And that for which they had before *Cried* him up to the *Heavens*, they now for the self-same thing *Blacken* him even unto *Hell*, as being a *Breach* of the *Laws*, and his *Coronation-Oath*, intended to introduce *Arbitrary Government* and *Papery*: For which last, it was the properest *Method* indeed that could be taken.

This shews the *Good Nature*, the *Truth* and the *Sincerity* of these Men, how far they are to be *Trusted* or won by *Obligations*!

In the next *Reign*, the *Toleration* granted by King *James*, (and for which, the most of any one thing, he was *Abdicat'd*) has *Enlarg'd*, and much more *Encourag'd*. To which we owe the great increase of the *Faction*

Faction since, not only in *Number*, but in *Power*, and *Insolence*; and were just come to have out-fac'd, and over-grown the *Church*.

The *Abatement* of which *Hopes*, under the present *Auspicious Reign* (though without any *Infraction* upon their *Toleration*) has enrag'd them, like a *Tiger*, when the *Prey* is pull'd out of his *Mouth*.

Therefore we hear them *Roar*! — They stay'd not till the *Government* should begin with them, or give them any the least *Pretence* of *Invading* their *Toleration*, or any of their *Rights* or *Privileges* whatsoever; nor were they afraid of it. But they knew the *Queen* would not join with them, or be made a *Tool* of to destroy the *Church*; therefore they were resolv'd to begin with Her. She had been but two Days upon the *Throne*, when they began to call her *Papist*, or, which is worse, *Popishly Affected*; because they knew She was the *Direct Contrary*, that is, Truly principled in the *Doctrine* of the *Church of England*, which they call *Popery*, because it is an *Ill Word*, and will stir up the *Mob*; as they had Experimented in *Forty One*, against her *Royal Grand-father* of *Blessed Memory*: In the same Manner they have begun with her; And cry out of *Persecution* intended, That whatever *Restraint* should be put upon them afterwards (for which they knew they should give *Cause*) might pass as *Persecution* for *Conscience*, and to introduce *Popery*!

Therefore the *Government* need not be Afraid to *Begin* with them; for they have *Begun* with it already. And will go on to *Slander*, to *Calumniate*, to *Alienate* the *Affections* of all they can; till they shall be ready for something else! Which *God* prevent. And which only can be prevented, (in all *Human Prospect*) By *divesting* those *Men* of the *Power*, who have shewn us they want not the *Will* to destroy this *Church* and *Government*: Who, *Threaten* us with *Foreign Prospects* of *Future Reigns*; And that all we can do now, is only to *Provoke* our *Enemies* (as they call themselves) and render our selves *Ridiculous*.

For, they have shewn, That there is enough done already to *Provoke* them. For they are *Provoked*. And spare not to shew it. Therefore if the *Government* do not go on, they will Fulfil the Remainder of their *Prophecy*, which is, *To Render themselves Ridiculous*.

These *Modern Whigs*, have far *Out-stripp'd* their *Fathers* of *Forty One*, (being *Instructed* and *Encourag'd* by their *Example*) who began not so *Early*, nor *Bare-Faced*, nor with such *Assurance*. If they are *Dwarfs* to them in *Wickedness* (as our *Moderate Church-Folks* wou'd *Persuade* us) they stand upon the *Giant's Shoulders*, and see *Farther*; are more *Expert*, and have a nearer *Way* to their *Business*. Nor can we find them at all *Deficient* in their *Talents* of *Management*, in their *Modesty*, *Industry*, *Pretences*, *Representing* their *Adversaries*, and *Lying* a little! For which I Refer to *The True Picture of a Modern Whig*.

Now let who will persuade Her Majesty, That these Sons of those who Slew the Prophets, and say, *If they had been in their Fathers Time* — are not (as in the Case when this was spoken) Exceeding their Fathers, and filling up their Iniquity; And therefore, That She ought to Trust them, and put Power into their Hands; That this is the only way to Mollify them, and make them Easy. I wou'd beseech Her Majesty, to lay in the other Scale, how this Method Succeeded with Her Royal Grandfather, Her Uncle, and Her own Father, and in short, with all whosoever Trusted them since they came into the World, either in this, or in any other Nation: In any of which if they can shew, That they ever came in otherwise, or Prevail'd, than by Rebellion, and Overtbrow of the Government, they will Oblige the World with a Discovery! All the Difference we can find, in this Case, betwixt their Principle, and that of Mahomet, is, That the one is for Propagating their Religion by the Power of the Sword, and the other, of the Symetar. But both Agree in the Crescent, that like the Half-Moon, they will ever be Encreasing, and use what Power they have to the Gaining of More; Thus Conquest with them is a Lawful Title.

This is the True English of their Desiring Power; And this has been the Fate of All who ever Trusted them with it. And wou'd any Advise the Queen to Try this Experiment over again, who cannot give one Instance wherever it Succeeded otherwise in all the World; especially in those Instances before mentioned, which are so near to Her Majesty.

Wou'd any Endeavour to make Her Majesty Afraid of them, when that is the only thing can give them the Power over Her?

And, besides what has been above said upon this Head, Her Majesty has now one Great Advantage more than any of Her Royal Predecessors, which is the Happiness of a True Church of England Parliament, who have Promis'd to Take Care of Her.

The Faction cou'd never Prevail against K. Charles I. till they had got so many of their Number into the House of Commons, as to carry the Ascendent there: And then they Excluded the Rest. They Voted out, first, the Bishops, and then all the Lords, whom they had, by a New Oath, Sworn to Maintain. The War then was betwixt King and Parliament, they having Usurp'd the Name unto themselves; And by that carry'd All before them.

The Parliament was against that Toleration Granted by K. Charles the 2^d. An. 1672. And Prevail'd at last to have it ReCALL'd.

As they were likewise against the Toleration Granted by King James 2^d. which Occasion'd that Breach betwixt them.

And they Shew now, That they were not well Pleas'd with that Granted by K. William, who got it Confirm'd by Parliament (which K. James

James had Labour'd in vain) the first since *Forty One*. But the *Faction* then Prevail'd: And it took the whole Force of the *Church-Party* to keep themselves from being Quite *Over-Run*: And, if *Providence* had not Interpos'd, they had not been Able to *Struggle* much longer.

This Shews the *Inclination of England*. Which Appears *Visibly* in this *Free-Parliament*.

And while they stand with Her Majesty, Who can Hurt Her? Who can make Her *Afraid*?

Who can Give an *Instance*, whereever the *Faction* Prevail'd against King and *Parliament*? No, Never. Or ever durst *Attempt* it. They have no way, but by *Screwing* themselves into the *Parliament*. There only, Now, they can *Begin* their *Mischief*. And we are not out of *Danger* while they can have Access thither. At least, We can never be in *Peace*, till the *Door* be *Bar'd* against them.

Which has made me Insist so much upon it here. And the Rather, because here is no *Pretence* of calling it a *Persecution*, with which they have Begun to *Clamour*. And the same *Restraint* has been put upon others, who have less Deserv'd it. And none can Complain of it, whose *Scruple* is on the Score of *Conscience*.

If this Point were once Secur'd, neither *Simone* nor *Levi* cou'd do us any Harm, neither the *Moderate Church-Man* nor the *Modern Whig* could *Betray* or *Supplant*.

It is more than Probable, That we should then *Soon* come to be of one *Communion*, at least, we should be one *People*, as it is in *Holland*, having one *Fix'd* and *Settl'd* *Government*, without *Struggle* and *Opposition* of *Contending Parties*, who *Strive* for the *Mastery*.

The some *Tenderness* of *Conscience* which Allows of *Occasional Conformity*, could *Comply* with *Constant Conformity*; Since they do it now, as *Of* as the *Law* Requires it for places of *power* or *profit*; And therefore it is not to be doubted, but that they will still do it, as often as the *Law* shall *Require* it, if there is any thing to be gotten by it.

It may now be said to me, That my *Foundation* is too *Narrow* for my *Super-Structure*. That the Pamphlet I have Nam'd at the Beginning, is not of that Weight, as to have all that I have said Built upon it. That therefore the *Giving up* or *Slipping* of that Pamphlet, will *Overthrow* all the Pains I have taken.

Ans. That Pamphlet was but the *Occasion* whence I took *Rise*. And my Business has not been the *Confutation* of that Silly Pamphlet, but to shew thence the *Spirit*, the *Principles*, and *designs* of the *Faction*, who have Printed it, and do *Recommend* it.

2. There are a Multitude of other Pamphlets spread about the Town of the same *Nature* and *Tendency*. And to Answer them All, one by one, would be an Endless Work; besides that it would be to no purpose,

pose, because they All speak the same Thing. And to Answer One, is to Answer them All. But *Faction* gives us so Many of them, to *Infect* the More, and that some or other of them, may be in every Body's Hand.

3. They print an *Observer*, which comes out *Twice a Week* here in *London*, wherein their Principles are *Summ'd up*, their Malicious *Invendoes* against the Present Government and Ministry; And their Implacable *Hatred* against the Church, which they Represent under the Name of the *High-Flyers*, as this Pamphlet does of the *Violent Party*, that they may *Batter Her* the more *Effectually* and *Securely*.

This *Observer* has drawn in his Horns somewhat of *Late*, and speaks more *Covertly*; but not less *dully* or *Maliciously*. And whoever will be at the Drudgery to look over these *Observers*, will find all the *Rage* and *Venom* that *Hell* can *Spew out* against the Church, under the Name of *High-Flyers*, *Violent Men*, &c. As the *Heathen Persecutors* *Sew'd* the *Christians* in *Bear-Skins*, and then set the *Dogs* upon them. Thus these our *Meek* and *Modest Persecutors*, while they *Cry out* against *Persecution*, are doing all that is in their Power, to *expose* all the *True* and *Faithful Sons* of the Church of *England*, to the *Fury* of the *Mob*, and *detestation* of *Mankind*; Representing them as *Dogs*, *Wolves*, *Serpents*, very *Devils*! Not to be *Tolerated*, but *devoured* without *Mercy*!

Now what can be Done, or what has been left Undone by the *Faction*, to *Poyson* the Nation, and *Alienate* the People from the Present Church and Government! And to Shew, That this is the *Sense* of their Party! They *Ply* us with *Warm Cloaths*, *Swarms* of Pamphlets, one *Fresh*, before the other is *Cold*, And, that None may Escape, with *Weekly Observators*, All of the same *Strain* and *Kidney*! Besides what we meet with in their *Daily Conversation*!

This is the *Exact Method* with which they *Began* in *Forty One*. And of which the *King* took Notice in his *Declaration*, in Answer of the Declaration of the two Houses about the *Militia*, *May 5th. 1642.* where he speaks thus,

'That he very well understood how much it was below the *High* and *Royal Dignity* wherein God had Placed him, to take Notice of, much more to Trouble himself with Answering those many Scandalous, Seditious Pamphlets, and Printed Papers, which were Scatter'd, with such great Licence throughout the Kingdom (notwithstanding his Majesty's earnest Desire, so often in vain pressed for a Reformation) though he found it Evident, that the Minds of many of his weak Subjects, had been, and still were Poyson'd by these Means; And that so general a Terror had possessed the Minds and Hearts of all Men, That whilst the Presses Swarm'd with, and every Day Produc'd, New Tracts against the Establish'd Government of the Church and State, most Men wanted

'the Courage, or the Conscience to Write, or the Opportunity and Encouragement to Publish such Composed, Sober Animadversions, as might either Preserve the Minds of his Good Subjects from such Infections, or Restore and Recover them, when they were so Infected.

This you will find in that Admirable *History of the Rebellion*, by the Late Earl of Clarendon, lately Printed. Vol. 1. p. 408.

This *History* (perhaps the best *Human*, in any Age) shews, as in a *Mirror*, most *Lively*, the *Complexion*, the very *Heart* and *Soul* of the *Faction*, their *Disimulation*, and *Insolence*, the Manner of their *Management*, how they *Encrease* under the least *Favour*, and how *Easily* they are to be *Suppress'd*, when no *Way* is given them by the *Government*, and their *Beginnings* not *Neglected*, as *Then*, so *Now* to *Poyson* the *Nation* with their *Seditious Pamphlets*, and *Debauch* Undisturb'd. This is like *Proclaiming of War*, what follows is *Action*.

Felix quem faciunt Aliena pericula Cautum.

F I N I S.

22 IV 63

Novemb. 5. 1702.

A Supplement,

On Occasion of

The New Scotch Presbyterian Covenant.

Acheronta Movebo.

Ego te intus & ex cute novi.

Since the foregoing Sheets went to the Press, the following *Association* of the *Faction* in *Scotland* has come to my Hands, with which I present the Reader with two or three Lines of the Letter which Inclos'd it, to shew that the same is carrying on with Might and Main through all the *Party* in that Kingdom, and it follows in these Words,

The Provincial Synod of Lothian and Tweeddale, considering the present State and Condition of Christ Church both at home and abroad, and the great Affairs now under Deliberation anent the two Kingdoms of Scotland and England, do judge it their Duty to Examine and Stir up one another, to recommend to all their Presbyteries and Ministers within this Synod, to be frequent and fervent in their Prayers to God, that he would now and always manifest his Favour to, and mercifully take care of his Reformed Churches and People in all places of the World; and that he would preserve and bless our Gracious Sovereign Queen Ann. Direct her Councils, and would conduct and guide those who are Consulting about the Affairs of these Nations; and that he would mercifully preserve and maintain what he hath graciously wrought for the People of this Land.

And the Synod appoint for mutual Edification and strengthening one another's hands in the Lord's Work, that each Minister and Probationer do Judicially in their Respective Presbyteries, profess and declare their Resolution, and engage in the Lord's Strength to defend and maintain, and all the days of their Life by God's Grace, to persevere in the Doctrine of this Church, according to our Confession of Faith, and the purity of Discipline and Worship, and Presbyterian Government of this Church, so happily established by Law. All which we are persuaded are founded on the Word of God; and we disown all Principles contrary thereto; and that this profession and engagement be Recorded in the

the respective presbytery Books, and subscribed both by Ministers and probationers.

The Synods of Glasgow and Fife; and, as I am inform'd, all other Synods in this Kingdom, have made Acts of the same Nature, Nemine Contradicente.

Edin. Nov. 10. 1702.

Let me now make some few Observations upon this.

1. This is directly the Old *Solemn League and Covenant*, in a New Dress; But in *That*, they spoke more Dutifully towards King Charles I. than in *This* to Queen Ann. For *There* they Swore to Maintain and Defend His Majesty's Person and Authority. But then there follow'd, *In the Preservation of the True Religion*; by Virtue of which Limitation they afterwards Justify'd their taking of Arms, and all their Proceedings against the King: Because (as they said) they Swore to the King, with a Limitation; but to their Presbyterian Government, in Terms Absolute, and without any Limitation.

Here they give not to Queen Ann so much as the Compliment of their Allegiance: But to the other, of their Presbyterian Government, they Engage themselves without any Limitation or Reservation whatsoever, All the Days of their Life, as being Founded on the Word of God; And if so, no doubt, Un-alterable by any Power upon Earth. And they Disown all Principles contrary thereto. Now all Men know, That the Principles of the Presbyterian Government are Republican in the State as well as in the Church; And wherever they have Prevail'd, they have Abolish'd Monarchy as well as Episcopacy; They cannot shew One Exception. Which makes good the the Maxim of the Wise King James I. No BISHOP, No KING. For both are the same Species of Government, that is, Monarchy, the one in the Church, and the other in the State: And it is utterly Inconsistent, where the Church and the State are In-Corporated, to be for the one Sort of Government in the One, and the Opposite in the Other.

And therefore, by this their New Engagement, as by their Old League and Covenant, they are Obliged, to the utmost of their Powers, to Extirpate Monarchy in the State, as well as Episcopacy in the Church.

Nay more, to carry on the same Lord's Work in England, when they can, as they before sent their Covenant hither. For,

2. They go now upon the same Grounds, that is, their Correspondence with, and Direction from, the Faction in England; who may come, in time, as they did then, to appear Openly in Behalf of their Good Brethren in Scotland, whom they had before set on work. Tho' it seems that Episcopacy is not the same in England and in Scotland; yet we are sure that the Faction is.

And they have already begun to Espouse their Dear Brethren in Scotland; And Threaten us with them, as in the Pamphlet before Consider'd, and several others; as well as in their Daily Conversation.

And they have now an Opportunity, on Pretence of the *Union*, to Flock hither, and Employ their *Emissaries*, to Concert *Measures*, and Receive the *Necessary Orders*: Of which this *Engagement* is the first *Proof*.

Thus when the *King* permitted their *Commissioners* to come to *London*, to settle the Points of the *Pacification* in *Forty One*, they *Adjusted* their Matters with the *Heads* of the *Faction* here, and then *Mischief* began to *Brew*.

This is so Literally the *Method* with which they Began *Forty One*; (But now make much more *Dispatch*) That I tremble at the Consequence, if Proper *Remedies* be not, in *Time*, Apply'd.

3. For Subjects, of their own Heads, without the *Supreme Authority*, to Enter into *Engagements*, *Covenants* and *Associations*, has in all well-order'd States, been ever counted a *Rebellion* and *Treasonable*: Since it do's, *ipso Facto*, Dissolve the *Government*, and Tye such *Engagers* and *Covenanters* to other *Terms* and *Conditions*, than the *Law* has Appointed; and consequently of which the *Law* cannot Judge. This sets them *Above* the *Law*, and puts the *Legislative-Power* wholly into their Hands. For that *Power* cannot be *Parted*. And He or They who can make one *Law*, may make a *Thousand*, nay must make All our *Laws*, and may *Repeal* them *All*. And to shew that this *Engagement* is made as a *Law*, it bears the *Name* and *Authority* of a *Provincial Synod*, which *Appoints* that it be done *Judicially*, and, in the respective *Presbyteries*; for the greater Solemnity, and Recorded in the respective *Presbytery-Books*, as a standing *Law* to them, and *Subscrib'd* both by *Ministers* and *Probationers*. These *Probationers* are young Men, who are a fitting for the *Ministry*, whom they Allow too sometimes to *Preach*. So that they have order'd the *Tincture* to Search to the very *Roots*.

And to *Fix* it for ever, they have *Founded* it on the *Word* of *God*, which will take with the *Populace*, and make them think it, as it is here call'd; *The Lord's Work*. And then we know what to Expect from their *Zeal*! As we have seen it, more than once, before this time, and from the same Hands.

4. This makes Good what is said above in this Paper, That the *Faction* will not stay for *Provocations*, but are Resolv'd to *Begin* first, with a *Government* they do not like, in Prospect of another which they Understand better.

For what *Provocations* can the *Faction* alledge in *Scotland*? The *Queen* prevented them in Kindness, and promis'd them of her own Accord, and before it was ask'd of her by any *Deputation* from that Kingdom, to preserve to them their *Presbyterian Government*, and all the other *Rights* and *Privileges* which they had obtained in the last *Reign*. She stuck to their *Rump-Parliament*, which had been *Metamorphos'd* out of a *Huddl'd Convention*, and wou'd not suffer it to be Touch'd, though it was grown the very *Grievance* of the *Nation*, which appear'd by the *Protestation* against it of so many Noble *Lords* and *Gentlemen*, the first for *Quality* and *Estates* in the *Kingdom*; But Her Majesty Express'd her High *Displeasure* against them for so doing,

doing, and supported that *Whig-Convention* against them; and let it live out all its Days. And when a new *Parliament* was Chosen, wherein the *Inclinations* of the People did shew themselves, as the *Faction* well knew they wou'd, whenever they had a *Free Election*, then the *Queen* did *Pro-rogue* them (without suffering them once to come together) till *March*, and then to *April* in the next Year; thereby to gratifie the *Faction*, who are not out of Hopes of having it *Dissolv'd*; or, which they wou'd like better, not suffer'd to *Act*, till they should have time enough to *Poison* the Nation sufficiently towards a *New Election*, which they have Effectually begun by this their *Engagement*; into which all Persons will be drawn (as in their former *Covenant*) and they who refuse, made first *Malignants*, and then *Delinquents*; the *Mobb* will be Hunted at them as *Papists*, or (which is as bad there) *Prelatists*.

The unexampled *Favours* of the *Queen* to that *Faction* in *Scotland*, has Astonish'd many here. And her *Perseverance* therein upon all *Occasions*, particularly in her Choice of the *Commissioners* from that Kingdom for the *Union*, who are mostly *Professed Presbyterians*.

They have carried the *Ascendent* in every thing since Her *Majesty* came to the *Crown*; even as though the *Faction* had Govern'd here too.

Or, as if they had not *Insulted* and *Villified* the *Prince's Arm* to the last Degree, in all the former *Reign*, and help'd forward many of those *Indignities* then unworthily cast upon her *Royal Highness*, which Her *Majesty* (come of the *Forgiving Kind*) has not only *Forgotten*, but (*marvelously!*) *Rewarded*,

But *Experience* has made good this *Observation*, That we are not to fear *Evil* so much from those whom we have *Injur'd*, as from those who have done *Injuries* to us. For it shews their *Nature*; and they cannot *Trust* another for that *Forgiveness* which they find not in their own *Temper*.

Thus all Her *Majesties* Goodness to these Men, has been return'd; for instead of *Gratitude*, they are now more *Mutinous* than Ever. Now they see new *Dangers* to the *Reform'd Churches* Abroad as well as at *Home*, with which they *Preface* their *Engagement*, to stir up the People with strange *Amusements*. But what greater *Danger* are they in now, than in the last *War*, under King *William*? Have we more *Papish Allies* than he had then? Are we carrying on the same Cause with the *Pope*, the King of *Spain*, the Duke of *Savoy*, and other *Persecutors* of the *Protestants*, as we were then? Is the *Pope* the *Head* of our *Confederacy* now as he was then? And has the *Queen* Sworn never to make *Peace* with *Lewis* the 14th. till he has made *Reparation* to our *Holy Father* the *Pope*, for all the *Indignities* offer'd by him to the *Holy See*? Which is the first *Article* of those Sworn to at the *Hague* in the *Congress* of the *Prince's Confederates* held there by themselves or their *Ambassadors* the 4th of *Feb.* 1691. Indeed if the *Queen* had taken such a *Solemn Oath*, never to give over till she had *Restor'd* the *POPES*

Supremacy in France, as King William did in 1691, which was then beat down, and had been from the Year 1682, when the whole Gallican Church in Synod Assembled, made their Memorable Decrees against it, the Faction wou'd have had Umbrage sufficient to have raised up their Clamours to the Skies, of the Danger of the Reform'd Churches Abroad, &c. And this was the greatest Victory obtain'd by K. William in that Ten Years War; for the French King was oblig'd by the Force of that Confederacy, to submit himself to the Pope, and the Bishops and Clergy of France to write a Renunciation of their said Decrees. And so those Steps made there towards a Reformation (as far as ever our Henry the 8th. had gone) were Defeated; and Popery once more, Re-Establish'd there to the full.

Yet the Faction saw no Danger, no Harm in all this! We heard none of their Out crys, none of their Engagements for the Reform'd Churches then!

Nor yet, when at the Treaty of Reswick the Protestant Churches in all the French Conquests then Restor'd, were expressly debarr'd from the publick Exercise of their Religion, and their Churches given to the Papists. Though the chief Pretence of the War was said among us to be for the Restoration and Security of the Protestant Churches Abroad: And after this Peace a more cruel Persecution was set up against them than before; and in Places where it had not been before, as in the Palatinate, where above a Thousand Protestant Churches were taken from the Protestants, and given to the Papists; and those Princes pleaded this very Treaty of Reswick for their Warrant. And the French King boasted of this in his Letter to the Arch-Bishop of Paris upon the Peace, which was Printed here, That as he had Extirpated Heresie out of his own Dominions, so he had Established the Catholick Faith in other Countries, with the Consent of Sovereigns of a different Perswasion.

Yet all this mov'd not the Faction here. No not a whit. They said the King could not help it, though at the same time they Boasted how he had humbl'd France, and forc'd them to a Peace!

In short, they were resolv'd to be pleas'd with every thing that he did, for they knew why, and for the same Reason to be pleas'd with nothing that this Queen does. They Grudge even her Successes against the Common-Enemy, that they might Reproach her; they cannot conceal it in Conversation. Upon the first Rumour of the Taking of Cadiz, How did they Magnifie K. William, as being all his Contrivance! And upon the Disappointment, how did they throw at the Queen, and the Ministry? I speak of nothing but what is generally known.

5. The Cause of their Aversion to the Queen, is her being Educated in the Church of England. and, as they believe, truly Episcopal in her Principles: And therefore, though She let them Enjoy all they have in Possession, yet that will not do their Business, for they have something else in View.

But

But the cause of their Insolence, in making Engagements, and stirring up the People against her, in Return for all her Goodness and Favours (very extraordinary) towards them, is no other than those very Favours which encourage them, otherwise they would not, they durst not have so Presum'd. For,

1st. It is the Nature of the Beast; they have ever done so: Strutting will make some Dogs Bite. And whether any ever fear'd otherwise at their Hands, who were not of their Stamp, they who have try'd them can determine. But,

2^{dly}. They argue, That all comes from her Fear, for they cannot think She Loves them; they know there is no Reason. And having had the Word from the Faction in England, they cry, If Frighting her will do it, she shall have enough of it. Come, we will make Engagements and Associations, and make them run through the Country; and we will have those about Her Majesty, shall tell her, That the next will be to Arms; and then what the Consequence will be, if, during a War Abroad, Intestine Troubles should arise! Therefore, that these Men must be pleas'd and kept quiet for a time, they may be consider'd afterwards, when there is Peace, and all things settled (which they will take care shall never be till they have All) and the Parliament there shall Sit, but not too hastily, to propose them. And if this takes, then their New Engagement will go on and Prosper, will be thought Lawful, if the Law take no notice of it; their Party will appear Formidable; and by Ways and Means may come to carry the Ascendant, even in the Parliament. Their Interest will grow stronger every day; and they that are for the Church and the Crown will grow weaker, their Hearts will be Discouraged, and many of them be tempted to go over to the gaining side, as we have seen in former Cases. If they may not be oppos'd Now, that time will never come; for it can never be with that Advantage as at the Beginning, to Nip it in the Bud, before a Drop become a River, and that River become a Sea.

Will Her Majesty trust their Goodness to make her Glorious, as they often Promis'd and Perform'd to her Royal Grandfather? Can she express more Tenderness and Regard for them than she has shew'd already! Even to the Disturbance of some of her best Friends? O let her not go on to disoblige these, in hopes of gaining her Enemies! She sees how far this Deaf Adder, whom she has warm'd in her Bosom, has been Charm'd by her Exceeding Goodness, to hiss out new Engagements and Covenants against her, and think to fright her with their Forked Tongues; that is all the Strength, all the Security they have. The Queen's Friends are many, in a manner all, as may be seen in the Elections of both Kingdoms; let the Law then take hold of that Engagement. You will see the Faction immediately upon their Knees. Let the Queen Adhere to, and Encourage both her Faithful Parliaments, who then can hurt her? When was it ever known that the People were against the Parliament, when the

the *King* stood with his *Parliament*? But if the *Parliament* be check'd in curbing of the *Faction*, — I have no more to say, but wish my self a *False Prophet*, in what may follow; and they will find cause to be Pleased who had no Hand in the Advice.

6. As to the *Union*, now so desirable in both *Kingdoms*, and with Respect to which, this *Engagement* was fram'd, as is told in the beginning of it, there is a full *Bar* put in our way, by those whose *Complexion* and *Principles* suit better with any thing than *Union*.

They tell us plainly, They will not part with their *Presbytery*, even though a *Parliament* should say so, for that is the *Word of God*. But will they admit of an *Union* then, if *England*, the greatest part of the one *Kingdom* remain *Episcopal* with her *Liturgy*, *Ceremonies*, &c? They have not told us that, but we may guess their Meaning. That either their *Presbytery* must prevail here (as it did in *Forty One*) or else no *Union*. And if that be the Case, if the one or the other must submit, then whether a *Zealous* and *Resolute* PRESBYTERY, or a *Moderate* and *Yielding* EPISCOPACY; whether they who stand stiff to *one side*, or they that are of *no side*, are most likely to prevail, I leave to the *Learned* to dispute.

Will it be needful here to put a Caution, That what I have said, is meant against a *Cause*, and not against *Persons*? No understanding Reader, sure, would so mis-construe it. But to prevent all Mistakes, I do freely own, That I do know several *Honest*, *Generous*, and *Well-meaning Men* among these call'd *Whigs* and *Dissenters*, for whom I have a great *Value*, and would serve them readily and freely, were it in my Power; and could Trust them with any thing concerning my own Particular, or of a Friend's, as soon as any other. There are those that by *Education*, and other *Accidents*, have sort'd among them, the *Goodness* of whose *Natural Tempers*, all the *Ill Principles* of their *Sett* cannot *de-face*, but it shines through, like a *Beauty* from under a *Mourning Veil*. These are to be *Pity'd* and *Lov'd*, they are to be placed among the *Unfortunate*, who have rather kept *Ill Company* than that they are *Ill Men* themselves. And these, when proper Methods are applied, are most easily Reduc'd.

But then we must beware that we measure not the *Principles* of the Party by the *Good Disposition* of these *Few*. That will lead us into great *Mistakes*. We must Examine first, the *Principles* themselves, and then the *General practice* of the Party, pursuant to such Principles; for they who act contrary to the *Receiv'd Principles* of any *Church* or Party, are *Nonconformists* to it, let them call themselves never so much of it, or let their *Number* be never so great.

Therefore it is the Principles of the *Republican* and *Phanatical Party* that I have *Battl'd*; and the Practice of the *Generality* and *Chief Leaders* among them, pursuant to their pernicious Principles, which set up all *Schism* and *Confusion* in the *Church*, and allow of *King-Killing*, and *Rebellion*

lion in the *State*, and *Glory* in it when they have done. And these are not to be *spar'd*, nor their Principles less *Expos'd* for the sake of some *De-luded*, tho' otherwise *well-meaning* Persons, that may be drawn in among them, and yet such Persons are reasonably to be distinguished from others of them, who are in *Grain*, as a Man *black'd over* is from a *Black-moor*, the one may be *wash'd* clean; to attempt the other is *Labour in vain*.

I Appeal for this to Experience. How many Instances can be given of *Old-Rooted-Presbyterians*, or *Managers* in the *Common-wealth-Trade*, that have come about for *Places* or *Preferments*, who have ever prov'd *True* at the *Bottom*; or lost an *Opportunity* to *Betray* and *Expose* the *Monarchy*, but especially the *Church*?

Quo semel est Imbuta---

The *Jews* did compass *Sea* and *Land* to make *Prosehytes*; And yet had a *Proverb* among them, *Not to Trust a PROSELYTE* to the *Third Generation*. Which was the Time appointed for an *Edomite*, tho' our *Brother*, and whom we were therefore not to *Abhor*, to be thoroughly *Cleansed*, before he was to be *Admitted* into the *Congregation of the Lord*. Deut. xxii. 7, 8.

The *Leven of Rebellion*, whether against our *Superiors* in the *Church* or in the *State*, has that *Witch-craft* in it which *Taints* the *Blood*, and is not *purg'd* out in one *Descent*.

And among all the *Sins* of *Human-kind*, there is none sticks so close; and of the *True Converts*, from which, such *Rare Examples* are to be found in any *History*, either *Sacred* or *Profane*.

I do not remember one in all the *Volumes* of the *Holy-Bible*. Unless you will *Reckon* some *Achitophels*, *Shimei's*, or *Absaloms*.

The first *Schismatics* under the *Law*, were *Korab* and his 250 *Levites*, who rose up against *Aaron* the *High-Priest*, and were *Consumed* by *Fire* from the *Lord*. And *Dathan* and *Abiram* with their *Company* of *Rebels* against *Moses* the *Supreme Civil Magistrate*; were *Swallow'd* up by the *Earth*, and *Descended Quick* into the *Pit*. But the *Congregation* who were *De-luded* by them, like the *Men* that follow'd *Absalom*, in the *Simplicity* of their *Hearts*, *knowing nothing*, were *Deliver'd*, and *Repented*.

The *Ten Schismatical Tribes*, who made new *Priests* to themselves; and *Rebell'd* likewise against the *House of David*, never *Return'd* from their *Schism*, which led them likewise into *Idolatry*, till they were utterly *Destroy'd*, and their *Names* lost in the *World*, even to this *Day*: Yet in the worst of their *Time*, there were 7000 who did not *Bow the Knee* to *Baal*.

The *Posterity* of *Cain*, who separated himself from the *Family* and *Government* of *Adam*, as well as from the *Establish'd Worship* and *Communion*, express'd by his *Going out from the Presence of the Lord*, never *Return'd*, but kept on in a *Different Communion* and *Government*, and *Corrupted* the *World* till it was *Destroy'd* in the *Flood*, except some of the *Posterity* of *Seth*, in whom the *City of God*, and true *Church* were *Deduc'd*.

The

The first Sin of Adam, and of Lucifer was a Rebellion against the Lord, not being Content with the Station wherein God had Plac'd them, but Aspiring Higher; even to be Independent, if they cou'd; to be Absque Ingo, without any Toke or Restraint put upon them, which is the Signification of the word Belial: And therefore it is not to be thought Strange, that we have so many of his Sons (the common Epithet for Rebels through the Scripture) appear in all Ages; That this, of all other Sins, should be Term'd Witch-Craft and Idolatry (1 Sam. xv. 23.) being a setting up of our selves, and a Worshipping of our selves; being Possess'd with the same Pride which Tempted the Devil to Rebel; Impatient of that Toak of Government under which GOD has Placed us, for our Good; Which we Feel, with Sorrow, when we Break loose from it, and bring a Thousand-fold more Evils upon our selves than those we thought to Avoid; till we are Forc'd, at last, to Confess, That the Folly of God is Wiser than Men. And that it is Better for us to be under that Government he has Appointed, tho' sometimes, for our Sins, He does Punish us by it, and suffers us to be Evil Treated by Tyrants: yet that this is better than to be at our own Liberty, to Destroy and Ruin one Another, without Limit or Restraint, and to let the Beasts of the People Ride over our Heads. Better One Devil, than a Legion, than a Hell broke Loose.

They have Consulted together with one Consent, they are Confederates against thee, Gebal, and Ammon, and Amaleck, &c.

Resist the Devil, and he will Flee from thee. There is no other way to Deal with these Sons of Belial, whose Rebellion is a Witchcraft upon them; And as few of them, as of any other VVitches, have Repented.

You can never Trust them, and they will not Trust you. Fair Words is but Hypocrisy on both sides. If they can get the Power, they will: Therefore you must put it out of their Power.

And if you cannot Begin with them to Day, you will be less able to Morrow. They are Associating, Gathering Strength, and as much you Lose. They Debauch many, who wou'd be on your side, if you wou'd tell them so. But while you express no Displeasure, they think it no Offence to Joyn with them. And when once Engag'd, they will not be so easily Retriev'd.

I can say no more. If no Experience will serve to make us Wise; If all that this Faction has done, be no VVarning to Us for the future; If they must again be Truſted, if it be Determin'd upon this Land (for our many Sins) That we must again be put under their Power, I have only this Consolation left.

Liberavi Animam Meam.

And I Pray, That the Righteous may not Perish with the VVicked in that Day. Amen.

F I N I S.